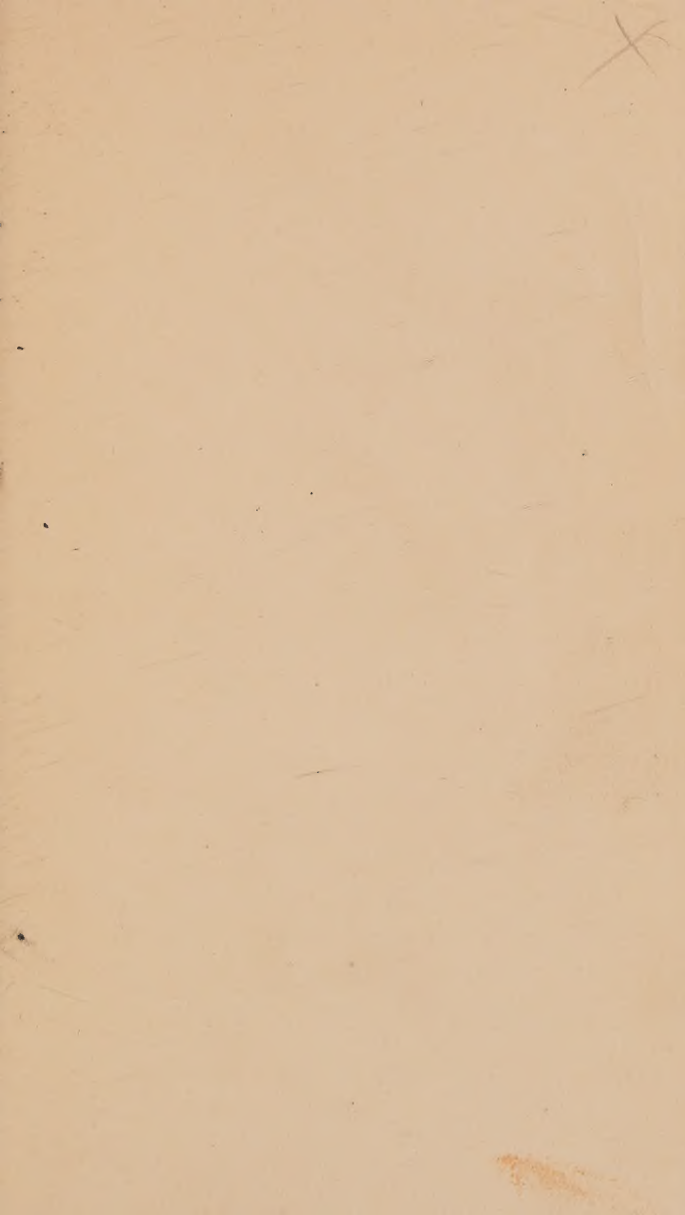










The Making of a Churchman

BY

ERNEST VINCENT SHAYLER

RECTOR OF GRACE CHURCH
OAK PARK

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Dedicated

With deep gratitude to

THE REVEREND WILLIAM HENRY YOUNG, M. A.
Vicar of All Saints, North Moreton

and

THE REVEREND ALBERT BARFF, M. A.
Vicar of St. Giles, Cripplegate

and

Prebendary of St. Paul's Cathedral, London

Through whom I was brought into the
Kingdom of God

And first taught its blessed truths.

Preface

THIS modest little book is issued because the writer has often felt a real need for it during his work in the Ministry. It is not intended to be a work of theology or erudition, but a simple statement of privilege and duty which may lead souls to the fuller enjoyment of both.

It can be readily used as a basis for Confirmation instructions publicly and privately, and by utilizing the review questions a thorough mastery of its contents may be acquired. Adults who cannot attend Confirmation classes can largely prepare themselves by its use.

It offers to Christians of all names a practical statement of the Church's position to grant life, and shows them how to attain the blessings in store for them. It is definite without being controversial. It presents history without tediousness. It seeks to win rather than repel.

If it shall help one soul, if it shall benefit the life of the Church for which Christ died, it shall not have appeared in vain.

ERNEST VINCENT SHAYLER.

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Chapter 1.

Is There a God?

THIS is not a question which gives great concern to the ordinary person, but it is a question about which some have anxious thought, and about which everyone should have strong convictions. The very name of God takes us away from physical things into the realm of the spiritual, or invisible, consequently any evidence of His existence here given will be along the line of reasoning, rather than that of objective impressions.

In everyone's life there is constantly heard a voice saying, "You ought," or "You ought not." The word ought conveys the idea of duty, or responsibility. Duty to whom? Responsibility to whom? It is evident that responsibility or duty is laid upon us by a Power other and greater than ourselves, which will call us to account. For instance, the nation, the state, the city, imposes duties and holds us responsible. So in the realm of moral-

ities. That Power which lays responsibilities and laws upon us, and which is responded to by our innermost natures, we call God. When we came into being He existed. During the whole of our lives we are called to respond to His will, and when we pass away He still lives and governs men.

Again we can argue from the source of created things, and find proof of the existence and character of God.

“Where did I come from?” The answer necessarily says “somewhere.” “How did all these things I see happen to be in the world?” Some One made them, and placed them here. They could not have created themselves. “How does it happen that they are all for men’s welfare?” A wise, personal, intelligent, loving Being created them for His children.

This Being Who governs life, Who created all things to live according to His law, and Who maintains them out of His love to His children we call God. God is a personal Being, not a principle, such as integrity, righteousness

or virtue. God has a perfect intellect which we call Omniscience, and is not an impersonal thing we could call mind. God has a father's love, and wisely bestows it upon all His children. He is therefore perfected personal love rather than that imperfect element reflected in our own affections.

The story of the camel is appropriate. An Arab who slept soundly with his fellows during the night, said to them in the morning, "A camel passed by last night." "Did you see it?" they queried. "No," was his answer, "but I saw tracks in the sand."

God, who by all the powers of reasoning can be found by everyone who will seek Him, has not left us supplied with merely these or other deductive evidences, but has revealed Himself and His character in Jesus Christ.

Thus our reasoning faculty must carry us back to God as the first Cause of all created things. He has provided for man a more direct revelation of Himself in His Son, Jesus Christ.

Chapter 2.

Why I Am a Christian.

A Christian is one who believes in Jesus Christ. The very date we place upon our letters and business documents, the existence of Christmas, Good Friday, and Easter, are all living evidences of the fact that Christ was born, that He died and rose again after death. All the pages of human history, either before or after His death, are prophetic or manifest glimpses of His earthly existence. His Church (which is here now) dates from His earthly life and labors, and is as conclusive an argument of His existence as the American republic is a testimony to the origin and existence of the Declaration of Independence.

These external facts, however, while proving His existence, might go no farther than to testify of His life, and yet not be a sufficient reason for believing in Him. A Christian believes that Christ was the revelation to men of God in visible form, for what Jesus

was, God is. God's dealings with men in the earlier centuries might be interpreted in various ways, from varying standpoints, but viewing the actions of Christ in the light of His own words, "I and My Father are One," we see revealed in Him the love, and patience, and character of God. Hence, he who believes in God must believe in His revelation of Himself through His Son. This belief is the primal essence of Christianity, which must then prove itself in conduct.

This Christ then, if one with God, must be divine in substance, and could not have had an earthly father. The statement sometimes made, even among men who call themselves orthodox, or true Christians, that He was the natural son of Joseph and Mary, destroys His divinity, His authority, and power, and purpose; it stamps stigma upon His Name and accuses Him of many frauds and falsehoods.

He came to forgive sins, and to give men power to overcome them. This was accomplished through His death

and resurrection. But how could the son of Joseph and Mary forgive sins by his death or in his life, or rise again after his crucifixion? If Christ was the natural son of this Jewish couple, what right had He to establish a Church, for such right belongs to God alone. What right had He to call for and to claim the spiritual allegiance of men?

Christ took human flesh of His mother and lifted up His humanity and ours by His divinity. He taught by His life the right methods of living, and held out the true characteristics of action which enable men to grasp and utilize the same. Then, in order to bestow upon all the coming generations the inexpressible gift of such power and privilege, He established a Kingdom. This Kingdom, His Church was to be the repository of grace and its ministers the dispensers of the means of grace for all people. For nearly nineteen centuries that Church has been bestowing the blessings of the divine into the human;

and countless saintly characters still testify to its power and efficacy.

In every man's soul (in larger or lesser measure) all pardon, peace and inspiration have come and still do come from Christ. It is a living and miraculous power which He communicates to those who seek it and use it.

I am a Christian because I believe in the world's history and progress, and because I possess potentially the realization of the Christ life and power in all my yearnings and satisfactions.

Chapter 3.

Why Did Christ Come?

Many Christian people argue that He came to earth to live and die for the souls of men. But surely there is another and larger reason, if we will only seek it. Some methods must have been provided by which His death could help men, and His life be continually communicated to theirs. To bestow these blessings He came to establish a Church (St. Matt. 16:18) which He loved to call His Kingdom. (St. Matt. 4:17, 12:28.)

This Kingdom was the subject of all His parables (sermons), and He continually told of the mode of entrance into it, the characteristics it should bear, and the benedictions it would provide for men.

In these days of so many religions and churches (so called) it is well to note that there can be but one Kingdom if there is only one King. If that King is divine, the Kingdom must also be of divine origin and appointment and imbued with divine life.

The Protestant theory is that a church can be established by any body of people associated for that purpose; that it has a right to make its own laws, its own belief and empower its own men to act as its ministers. They really make an effort to gather together into their denomination those who have similar and agreeable opinions, instead of teaching to all who come the whole undivided, unchangeable truth of God. God's theory, the Bible teaching, the Christian world's acceptance of it for 1,500 years after His earthly life, is that the Church is divine and only of Christ's appointment; that He must empower His commission, His ministers to represent Him, as ambassadors to foreign lands definitely represent their government rather than their own opinions; that in that Church He provides for the souls of men in ways which He has created and ordered, and that He expects every one of God's children to live in it.

If the Protestant theory be true, there are many kingdoms and there

must be many kings; but if Christ be true, there is only one Kingdom, and that one must prove its inception at the date when He established it, or about 1,900 years ago. The years 1509, 1534, 1620, 1812, 1866, or any other years which mark the beginning of a religious organization prove them (whatever else they may be) to be not of Christ's foundation, and consequently not His Church. The Apostles' Creed calls it the Holy Catholic Church. In England it is called the Church of England, in Rome the Church of Rome, in Ireland the Church of Ireland, and in the United States it is called the American Church or the Episcopal Church. These facts are stated without emotion or prejudice, and being both rational and historical will be gladly welcomed by every honest thinker.

Christ likened His Kingdom to a grain of mustard seed, the smallest of seeds which became the largest of herbs. (St. Matt. 13:31, 32.) The Church was founded upon the twelve apostles, and now it is world wide.

His Kingdom is like a dragnet. (St. Matt. 13:47 to 50.) The Church gathers both good and bad. The angels will separate the good men from the evil at the last day.

The Kingdom is like leaven which a woman hides in three measures of meal. (St. Matt. 13:33.) The Church is the leaven of the world and works spiritually in the lives of her children, unseen, but none the less real, expurging every atom of impurity and rendering them fit for the Master's use.

In St. Matthew's Gospel, the phrase, "the Kingdom of God," or "the Kingdom of Heaven," which means the same thing, is used more than seventy times. This Kingdom of God, which is a visible, divinely organized society, and which our Lord established, is here now and is to remain forever.

Chapter 4.

The Kingdom Established!

In Jerusalem about 30 A. D., kindly remember the time and the place, Jerusalem, not Rome, nor London, nor Chicago—Jerusalem, about 30 A. D., the Church was established. Our blessed Lord told His ordained Apostles (St. Mark 3:14) that they were to do all things that He had commanded them. (St. Matt. 28:19, 20.) He further instructed them to wait at Jerusalem for the coming (Acts 1:4) of the Spirit which He had promised.

They patiently obeyed, and while they waited, the power of the Holy Spirit came upon them that day of Pentecost, and they were empowered by the Holy Ghost to literally organize the Church. Read the inspiring account of it in the whole of the second chapter of the Acts of the Apostles.

Three thousand souls were admitted into it by baptism (Acts 2:41), and they continued in (1) the Apostles' Doctrine, (2) the Apostles' Fellowship,

(3) the Breaking of Bread, and (4) the Prayers (Acts 2:42). Thus we see the intelligent record of the organization of the Christian Church and the means of gaining entrance into it. The four distinctive marks of it were: (1) the Apostles' Creed, or belief in God the Father, Son and Holy Ghost; (2) the Apostles' Fellowship, that is, the ministry of bishops, priests and deacons; (3) the Breaking of Bread, or the Holy Communion, the chief service of the Church; (4) the Prayers, the form of prayer, the liturgy.

In answering the question which is Christ's Church to-day, in view of the existence of so many different forms of religious societies which call themselves churches, we must clearly see that only that one which holds to the Apostles' Creed in its entirety; only that one which has bishops, priests and deacons in its ministry; only that one which makes the Holy Eucharist the chief and central act of worship; only that one which uses the liturgy, is the one Christ ordained.

Chapter 5.

The Life of Christ's Church.

God had been providing the way for the Church of Christ by organizing the Jewish Church, with its ministry and sacrifices. It was a type of the Christian Church and had to be of Him. To-day the Church which possesses the requirements which we have seen are necessary must not only manifest the four marks we have spoken of, but its ministry must have come down to us in an unbroken line, and with unbroken power. We only need to read history impartially to discover this. Of necessity this review of history must here be brief.

St. John, and all the Apostles were at Jerusalem that day of Pentecost, and through them the Church spread throughout the world. St. John became the bishop of Ephesus and St. James became the bishop of Jerusalem. St. John's disciple was Polycarp, who was made bishop of Smyrna in Asia Minor by

St. John. Then came Ignatius, bishop of Antioch, and through the Church of Asia Minor the Church spread rapidly over Central and Northern Europe, and Irenaeus became bishop of Lyons, France, in 178 A. D., or only 78 years after the death of the Apostle John. The Church had been brought to Britain evidently by the same missionaries who had brought it to France, possibly by some of the Apostles, but certainly by Apostolic men, and in 303 A. D. the first British martyr, St. Alban, was sacrificed for the Christian cause. This British Church sent bishops and priests to the Council of Arles, France, in 314 A. D., also at Ariminum later, and was represented at Nicea in 325, over which latter Council the Roman Emperor Constantine presided, he having been born in England.

In 597, when Augustine, the representative of the Bishop of Rome, came to England to convert the pagan Saxons who lived on the South Coast, he found the Church already there.

In St. Martin's Church, Canterbury, then standing, he baptized King Ethelbert. This church still exists and is ample refutation of the claim that the Roman See introduced the Church into Britain. Augustine returned to Arles after some time and was consecrated bishop by Virgilius, Archbishop of Arles, and in Gallican or French orders. He then returned to Canterbury. Although the English Church does not owe its origin to him he was the first Archbishop of Canterbury.

From his date until our own the name and date of every Archbishop of Canterbury is as plainly recorded and really connected as any list of the Presidents of the United States.

When William the Conqueror became King of England in 1066 he brought prelates and priests from Normandy. They were Roman in their allegiance and tendencies, for the power of the Bishop of Rome had grown largely during the previous 500 years and had expanded with the develop-

ment of the Roman Empire. The Bishop of Rome assumed the title of Pope universal, in spite of the saying of Gregory, uttered nearly 500 years before, "Whosoever calleth himself universal bishop let him be anathema." These are strange words in the light of of the modern view of the Papacy.

The people of England vainly struggled against the growing domination of the Bishop of Rome, but they were practically helpless. In the reign of John, England was acknowledged to be a fief of Rome and the king himself subject to the Pope. The people then rose in their might and the Magna Charta was drawn up and signed in 1215 A. D. It was partially the Church's declaration of independence, for it says in the very beginning, "The Church of England shall be free."

But not until March 31, 1534, did its bishops and clergy free their Church. They then passed this resolution, "The Bishop of Rome has no more spiritual jurisdiction in England than any other foreign bishop." This was in the

reign of Henry the Eighth. (To what extent he figured we shall state in our next chapter.)

After this date societies of people left the Church and began to call themselves Independents, Baptists, Presbyterians, etc., but of course they possessed not the Church's creed, ministry, Sacraments nor liturgy.

In the reign of Edward the Sixth the first book of public worship in the English language, called the Book of Common Prayer, was published and used in 1549. This accomplished the doctrinal reformation, which had at all times since the Renaissance been a real problem. Queen Mary, who succeeded to the throne after the death of Edward, was a Roman Catholic. She placed herself and her people again under the power of Rome, and Cardinal Pole was created papal legate, with full power in England. Mary's marriage with Phillip of Spain, an ardent Roman Catholic, still further increased the claims of Rome in England.

Elizabeth was Queen after the unhappy reign of Mary and she restored

the Church to its rightful heritage—i. e., to the position it held before Mary, before Henry, and before the papal usurpation.

Subsequently the Church sent missionaries to Virginia in 1607, and the first Church in the land was then established at Jamestown, the Rev. Robert Hunt being its rector. For more than 150 years the Church struggled here as it did in its early days in Jerusalem, Europe and Britain; but finally Samuel Seabury, a priest in Connecticut, was elected bishop, and sent to England to be consecrated for the Church in the United States. The English bishops refused to officiate, because they could not consecrate a bishop who would not swear fealty to the English King. Hence Seabury, an American, went to Scotland, and in Aberdeen, Nov. 17, 1784, he was consecrated by Bishops Kilgour, Petrie, and Skinner. After his consecration Bishops White and Provost of Pennsylvania and New York, and Madison of Virginia, were consecrated bishops at

the hands of their English brethren, the obnoxious provision having then been repealed. Through them the bishop of our own diocese, who now consecrates, ordains, confirms and governs, received his commission. This is called Apostolic Succession, without which no man is legally authorized to officiate as a bishop, priest or deacon in Christ's Church. This whole subject, viewed in the light of history, receives its corroboration from history and forces its way into the convictions of those who earnestly seek the Truth.

Chapter 6.

Reformation in the Church.

THE word reformation clearly indicates that this movement was a rebuilding, a cleansing, an awakening, a returning to original standards; and the title, that it was a movement from within the Church itself. Therefore this chapter deals with that movement in the Church itself and must not be confounded with movements, at or subsequent to this period, which resulted in the formation of societies or denominations now known as "Protestant churches," (For discussion of this see the article upon The Protestant Position.)

The reformation is the religious phase of that general awakening in the 15th and 16th centuries which stirred all Europe. In art and literature it was known as the Renaissance or new birth; within the Church it was called the Reformation.

Its causes may be ascertained through an impartial review of the history of

that day, and the chief figures in its action are only incidental, not elemental.

Under John Wyclif (d. 1384) the four gospels had been translated into English; and owing to the downfall of Constantinople, the manuscripts of the other writings had been scattered abroad and placed in the hands of the people. Comparisons between the rule of life, for individuals and the government of the Church as a whole, as set forth in the Gospels and in the early history of the Apostolic Church with the existing Western Church, were necessarily made with results much to the discredit of the latter.

Th Bishop of Rome having assumed universal spiritual and temporal powers had become a hard master, particularly to the independent Anglo Saxon. This condition was all the more burdensome because the English people had endeavored to free themselves from this usurpation for several centuries.

Without going into unnecessary historic detail, it is readily seen that

Augustine (597) found the British Church fully organized. Of this the Bishop of Rome was ignorant. Of course the settlement of Augustine as Archbishop of Canterbury gave Rome a certain authority in England, and when William the Conqueror ascended the English throne (1066) he brought with him from Normandy many of the Roman faith in the persons of his clergy, but he refused to acknowledge the absolute right of the pope in the spiritual government of the English. It was not until the reign of John, when papal supremacy reached its greatest power under Innocent III, that the king submitted and acknowledged England "a fief of the papacy" (1213), as far as the action of the king could make it.

There was immediate rebellion in the hearts of the English, and upon June 15, 1215, the Magna Charta was signed by the king at the demand of the people. By it the independence of Church and State were alike proclaimed. In the initial sentence we read "The

Church of England shall be free." This was three hundred years before Henry VIII.

The struggle for the maintenance of papal power against national and religious freedom continued, however, until what is called the reformation period, when the yoke was positively thrown off. This occurred in the reign of Henry VIII, he being not the cause of, but an incident in the Reformation.

Without tediousness we note the principal steps in this act of the drama. Henry, through a dispensation of the pope, was married to his brother's widow, Catherine of Arragon. In about a quarter of a century Henry desired to procure a divorce from her, and requested the then pope to annul this marriage which his predecessor by dispensation had allowed. Such a step would mean a breach of the papacy with the world power, Spain, as well as with other European kings. The pope refused to grant it by many and devious delays.

During the negotiations between Henry and the Papacy, and also with

the European universities, Thomas Cranmer was appointed Archbishop of Canterbury with the approval of Rome. The annulment of the marriage with Catherine was afterward granted by the authorities of the English Church in convocation, upon the grounds that the marriage of Catherine with Arthur, Henry's brother, was valid, and therefore the pope had no authority to set aside the divine law which forbade marriage with a brother's widow. Then the pope excommunicated Henry. After several important steps had been taken which decidedly curtailed Rome's power, the clergy of the Church, in Convocation assembled (1534), declared "that the bishop of Rome hath not any greater authority in England than any other foreign bishop." Thus the Church officially and actually returned to its former rights and inheritance.

The clergy of the Church retained their positions, churches, titles and emoluments. The people said the same prayers and received the same Sacra-

ments. They had simply regained their ancient rights.

Was this the establishment of a new Church? Can any one, cognizant of these facts, maintain that Henry then established or founded the English or the Episcopal Church?

Mary, the daughter of Henry and Catherine of Arragon, being a Romanist, endeavored to overthrow all that had been accomplished by her father, and her brother Edward. She placed her kingdom under the control of the papacy, married Phillip of Spain and accepted Cardinal Pole as the pope's representative.

Elizabeth, who succeeded her, soon overcame the effects of this renewed subjection to Rome and re-established in fact and in doctrine, the old Catholic Church of England. The pope offered to accept the Church and her Book of Common Prayer, if they would acknowledge him the supreme head, but with the spirit of 1215 and 1534 his offer was rejected. Then he excommunicated the queen and her people

(1569) and a new Roman Church was begun in England upon that date.

Furthermore, the question of name enters into consideration. Before the establishment of the English nation the Church there was known as the British Church, but with the merging into one kingdom, the ecclesiastical title became the Church of England. All the early years of its independence it was called the Church of England. During the period, when most completely under Roman power, it was called the Church of England, and by that name it is now known and recognized. Never in all its existence was it called the Church of Rome. This is significant and conclusive.

This branch of Christ's Church brought its religious life to Jamestown, Virginia, in 1607, and afterwards gave to American bishops their commission, which the (Episcopal) Church still holds in unbroken authority and fullness of power.

Chapter 7.

Admission into the Kingdom.

THE Kingdom of God enforces upon its members only those laws which Christ set forth Himself as obligatory. These laws of life, unlike those of social or religious associations outside the Church, are intended for the larger life of all who obey them. The well balanced souls of men shrink from the curtailment of their God given rights, which is insisted upon by humanly ordered religious denominations. Particularly is this true of the younger people of our day. Many grow up altogether outside of religious influences, because they desire an enjoyment of the right and innocent privileges which belong to youth.

If one desires admission to some religious body he is often expected to submit to an examination before a body of business men, called "a session," "a board," or a committee; or expected to "experience" religion, "receive the right hand of fellowship," or

make a profession of faith. How different is Christ's method which His Church retains in an unchanged fashion. "Repent and be baptized," was the word which saved dying souls upon the great day of Pentecost, and it is the key of admission into the Church today.

Nicodemus came to the Master and heard the words, "Except any one be born of the water and the Spirit he cannot enter into the Kingdom of God." (St. John 3:5.) The commission to the Apostles was, "Go ye therefore and teach all nations, baptizing them." (St. Matt. 28:19.) Again (Mark 16:16), "He that believeth and is baptized shall be saved, but he that believeth not (sufficiently to be baptized) shall be damned; i. e., he that will not be baptized condemns himself to a life outside the privileges of the Kingdom of God. Simon believed and was baptized (Acts 8:13). When the scales fell from the eyes of Saul of Tarsus, he was baptized (Acts 9:18). The Phillipian jailer and his whole family were bap-

tized for their salvation (Acts 16:33). St. Peter emphasizes its importance when he says, "Baptism does also now save us." (1st St. Peter 3:21.) From these and many other statements in the Holy Scriptures and from the early Fathers this truth is plainly set forth.

Fraternal organizations, such as Masons, Odd Fellows and the like, furnish an illustration which will be of much service. There is but one way of entrance into any of them, i.e., by initiation. One may learn all about the history of these societies, and wear the badge of any of them, but until one has undergone the initiatory rites he is not a member. How inconsistent to believe that one can become a member of the Kingdom of God, even if he calls himself a Christian, even if he knows all about the Bible, without initiation into it by Holy Baptism.

The practical mind desires to know what benefits come in Baptism. The Church Catechism definitely calls it, "A death unto sin and a new birth unto righteousness, for being by nature

born in sin and the children of wrath, we are hereby made the children of grace."

Spiritual life is a gift. It is extraneous to physical life and must be brought from an outside source into that life. Every child born into the world possesses only that moral nature which its parents bestow upon it, and no human parent is morally, spiritually perfect. To acquire that perfection, to bestow Divine life, Baptism is essential. Through it the birth of the Holy Spirit is completed in the soul.

Theologians have called this moral imperfection "original sin." There is no doubt (at least in the minds of parents) that it exists. No human being can forgive his own sin. It is inconceivable. Sin must be forgiven by Him against whom we have trespassed. Baptism conveys forgiveness of original sin. The child then grows up a regenerate child of God, and the Spirit which washes away original sin in baptism is inborn at the moment of regeneration.

We find here the reason why children should be baptized. Physical, mental, and spiritual life ought to be developed in an orderly and God given way.

Let us consider a few reasons why children should be baptized:

1. Because when our Lord said, "Except any one be born again of water and the Spirit, he can not enter into the Kingdom of heaven," He included in "any one" little children.

2. When He commanded His Apostles "to baptize every creature," He certainly included little children.

3. Because infants were admitted by circumcision into membership of the Church of the old dispensation.

4. Because children need the Spirit of God and freedom from original sin.

5. Because this has been the custom during the years of the Church's existence.

Another phase of the subject should be here dealt with. What is the proper method of administering Holy Baptism? The application of water, "In the Name of the Father, and of the Son

and of the Holy Ghost." None other is valid baptism.

The amount of water is a question which alone is the reason for the existence of some denominations, and which raises the question of immersion. The Church says, and has always said, that the mode is of no consequence. It can be of no importance whether the quantity of water is small or great, the question is one of obedience to the will of God. With that breadth and toleration which characterizes her every breath, the Book of Common Prayer says, "Then shall the minister dip him in the water, or pour water upon him (page 263.) While pouring and immersion have always been the practice of the Church, yet there is not one case of immersion which can be absolutely proven by the Holy Scriptures to the satisfaction of any one who reads or understands Greek, the language in which the New Testament was written.

The baptism of our Blessed Lord by John the Baptist was not Christian baptism. Christian baptism when it

came was instituted by direct command of Christ, otherwise it would not be Christian. All pictures of our Lord's baptism by St. John Baptist show our Lord standing in the water while water is poured upon His head.

One other question which puzzles many regarding baptism. One says: "I was baptized a Methodist, or a Presbyterian, or a Congregationalist. Do I have to be rebaptized to come into the Church?" The reply is, first be sure that you were baptized with water and with proper words. If you were, you were then baptized into the Kingdom of God. You were not baptized into a sect, or denomination, but by God's grace into His Church. But it would be best for you, if you have the slightest doubt, to go to the parish priest for advice, and if he is not satisfied let hypothetical baptism be administered, which will remove all doubt and scruple as to the validity of the former rite.

What is the relation of baptized persons who are affiliated with the dif-

ferent denominations outside the Church with the Church herself? Baptism is the first step. Has the baptized person taken the second step, Holy Confirmation? Has the baptized person been fed with the Sacraments of the Church, and been guided and blessed by the Apostles' Ministry of bishops, priests and deacons?

What is the privilege of being a member of your father's family if you forsake his home, and counsels, and gifts? The answer to this question will suggest the path of duty for a baptized person not yet in full communion with the Kingdom of God.

Chapter B.

Advancement in the Kingdom.

EVERY baptized person who believes the Holy Scriptures ought to be confirmed. Many people are inclined to believe that Confirmation is merely an "Episcopalian" ceremony, but surely such belief is father to the thought, the ready acquiescence of some interested person who makes the statement, or a sadly deficient knowledge of the Bible and the history of the Christian Church.

Confirmation is the laying on of hands of an Apostle, or as we now term him, a bishop, by which outward sign, coupled with prayer, the recipient is endowed with the gift of the Holy Ghost. We all need this blessing, for the Spirit endows us with power and bestows upon us spiritual strength, which is indeed the supplying of a great need. Most men sin, not because they desire to do so, but because they are too weak to resist the temptation. In Confirmation God the Holy Ghost

comes with His Almighty power. An analysis of the word Confirmation clearly shows its purpose and meaning, "to make strong."

From the earliest days it has been customary to lay hands upon the head to bestow blessing. It has been an universal sign. Hence it is no wonder that the Apostles used it in obedience to Christ's command, "teaching them to observe all things whatsoever I have commanded you." (St. Matt. 28:20.)

The first recorded act of Confirmation by the Apostles was at Samaria (Acts 8:14 to 18). Here we find the (bishops) Apostles laying their hands upon baptized persons, who thereupon received the Holy Ghost.

Again we find in Acts 19:1 to 7 the Apostle Paul administering Confirmation to twelve men at Ephesus. The writer of the Epistle to the Hebrews enumerates "the laying on of hands" (Hebrews 6:2) as one of the principles of the doctrine of Christ. The six principles are (1) repentance, (2) faith, (3) baptisms, (4) laying on of hands,

(5) resurrection, (6) eternal judgment. Practically all bodies of Christian people believe in all these but the laying on of hands. Why not that one principle? Being without the Apostolic Ministry they have no bishops to administer it. Confirmation then follows Baptism in the believer's life as supplementary or complementary to its admission into the Kingdom of God. It is even called by some "the coming of age" in the Church.

There is little doubt but that St. Peter speaks of Confirmation on the day of Pentecost, when showing the way of life to the converts, he says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). The word "shall" indicates that the blessing shall be at a future time. The same is true of St. Paul's statement to the Ephesian Christians, "Ye were sealed with that Holy Spirit of promise" (in confirmation) (Ephesians 1:13), and in many other similar words.

The Christian Church for nineteen centuries has believed and practiced this benediction, endowment and sealing with the Spirit.

This question naturally arises, however: "How is it that the great Christian denominations do not believe in, or practice Confirmation?" The answer plainly is, that these bodies being of the Reformation or a later date, being separate from the organized body of Christ, have no bishops through whom it can be administered. By acknowledging its existence, and believing what the Bible states regarding Confirmation, it would be open acknowledgment of their lack of the divinely appointed ministry.

To such baptized Christians the Church holds out Confirmation as the door by which entrance into the full communion of Christ's Church is assured and offered. If the sweet graces and deeply spiritual yearnings which many such persons already possess could be enriched by the gift of the Holy Spirit in Confirmation, what joy and

peace, such as is only known by a complete surrender to Christ, would overflow their souls.

“Are any new vows expected from those who are confirmed?” is a matter puzzling to many good people. We reply that in Baptism all necessary vows are taken, (1) Renunciation of the world, the flesh and the devil, (2) Belief in all the articles of the Christian faith (i.e., the Apostles’ Creed), (3) Obedience to God’s holy will and commandments. These vows are ratified at Confirmation.

The subject of age for Confirmation is quickly settled. Is anyone too young or too old to receive any blessing, much more the blessing of God the Holy Ghost?

Our blessed Lord was confirmed in the Jewish Church at the age of twelve (St. Luke 2:42 to 48), and it has been the custom of the English speaking portion of Christ’s Church to confirm all baptized persons who have reached the age of moral discretion.

Decision regarding the duty of Confirmation may be quickly reached by

any serious minded Christian who will listen to these words of Christ, "If any man will do His will he shall know of the doctrine." (St. John 7:17.)

Chapter 9.

The Food of the Soul.

THE soul as well as the body needs food and sustenance, and God has graciously provided for its every need. The soul is born in Baptism, strengthened in Confirmation and fed by the Holy Communion. This great Sacrament was instituted for the strengthening and refreshing of our souls, and for a continual memorial of the sacrifice of the death of Christ.

Christ ordained, and the Church has ever taught, that under the outward forms of bread and wine, duly consecrated by a priest of the Church, those elements become the Body and Blood of Christ. As such, they are our eternal and spiritual sustenance.

Every evangelical Christian body holds a service which is usually called "the Lord's Supper," but they deny that there is any body of Christ in such commemoration. It is in memory of His death, not of His everliving presence that they utilize it. It would be

more appropriate to meditate upon a picture of His Crucifixion than to eat bread and drink wine if one merely desired to remember His death, and it certainly would be the emptiest formality to eat bread and drink wine together simply to remember Him. But we have no conflict or argument upon the subject. We will take Christ's own words, which, unless they are perversely interpreted, state the Church's practice and acceptance.

Our Lord says, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." (St. John 6:53.)

Then in the night in which He was betrayed He took bread, and brake it and said, "Take, eat, this is My Body." And He took the cup and when He had given thanks "He said, this is My Blood." (St. Mark 14:22-24.) St. Paul in his Epistle to the Corinthians in speaking of the Blessed Sacrament says, "Whosoever shall eat this bread and drink this cup of the Lord unworthily (not discerning the Lord's

body) shall be guilty of the Body and Blood of the Lord. (1 Corinthians 11:27 to 29.)

We have only to ask ourselves (with reverence), "Did our Lord mean what He said?" "Did St. Paul mean what he said?"

Attempts to define how this is perfected has led many into philosophical difficulties. It is, however, undoubtedly a great sin to deny it, and its acceptance, although shrouded with mystery and awe, does not require a greater act of faith than to believe that under the outward forms of food and drink invisible strength and life are given.

Queen Elizabeth's definition is good enough for all of us.

"Christ was the Word that spake it,
His was the hand that brake it,
And what that Word doth make it,
That I believe and take it."

This Sacrament is spoken of in the Bible and Prayer Book in four different ways, each one symbolizing one of its phases.

1. The Holy Communion; the Union of God and man in the Sacrament.

2. The Lord's Supper; the partaking of the consecrated elements.

3. The Breaking of Bread; the manual acts of consecration.

4. The Eucharist; the thanksgiving feature.

We here repeat our Lord's own words: "Whosoever will do His will he shall know of the doctrine." (St. John 7:17.)

Chapter 10.

Officers of the Kingdom.

EVERY Kingdom has its appointed officers who receive their commission and authority from the King under whom they serve, and who become the leaders of the loyal subjects of the King. They do not receive their authority from beneath but from above and according to the King's commands and desires.

The officers in Christ's Kingdom must hold their department commissions from Him and not from the people. They compose the sacred ministry. The ministry embraces a threefold order, bishops, priests and deacons. We repeat that they are set apart by God's authority and are not selected by the people or commissioned by themselves.

Here the Church of Christ differs widely from the ministry of the Protestant denominations. These latter receive their authority from their people, or in some instances in response to

what they believe to be a divine call act as ministers. This is an idea totally subversive of the rules of good government and good reason. If a man felt himself to be a good soldier and thereupon appointed himself an officer in the army of the United States, or if the soldiers of a regiment appointed or elected an officer for themselves without references to the government, what would be the verdict of the government or of the whole people regarding the matter? There can be but one answer. It would be regarded as an usurpation of power which ought to be promptly quelled. And no man in the Kingdom of God can be a bishop priest or deacon without Christ's commission through those deputed to act for Him, viz., His Apostles or bishops. This is in no sense a denial of the fact that Protestants are not all they claim to be, but it is a repetition of the statement that they are not true ministers in the one true Church of Christ.

Notice how the threefold is the perfect. God the Father, Son and

Holy Ghost, the Three in One, made man (body, mind and spirit, three in one) in His own likeness. Again the perfected family is threefold, father, mother and child. In the old Jewish Church there was a high priest, priest and levite, a threefold order. In Christ's day there was, Our Lord, the Apostles and the Disciples, a threefold order. Since the days of the Apostles, when the Spirit has been guiding into full truth, there have been bishops or Apostles, presbyters or priests, and deacons, a threefold order.

No one doubts the existence of Apostles or bishops in the New Testament. The twelve, St. Paul, St. Barnabas, St. Timothy and others were Apostles or bishops. The Greek word "presbuteroi," meaning presbyters, or priests, is of frequent occurrence in the New Testament. (Acts 11:30, 14:23 15:4-6, 16:4; Titus 1:5, where it is translated in English as elders.)

The special institution of deacons (ordained men) is found in Acts 6:1-7.

Thus we have Scriptural authority for the existence of the threefold orders.

For their commission and powers see St. John 20:21 and St. Matt. 28:20, 18:18.

History affirms the unbroken existence of such ministry down unto our own times and this as has been said before is called the Apostolic Succession. It would be vainglory to emphasize a mere possession, but Apostolic Succession has a real and vital value. Definite powers belong to certain men who possess certain offices and spiritual powers pertain in the succession of Apostles or bishops. There can be no doubt of the legality and validity of any official ministerial act in the Kingdom of God performed by one in the true line of the Apostles. You may be confident that you have been validly baptized, or confirmed, and that Holy Communion administered has every endowed virtue if received from one of those to whom Christ said "I am with you always, even unto the end of the world." (St. Matt. 28:20.)

Chapter 11.

The Creed of the Kingdom.

WHEN anyone is admitted into the Kingdom of God by Holy Baptism, the Apostles' Creed is publicly avowed as the profession of faith, if a child through its sponsors, or if an adult, in person. "Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed?" is asked. "I do," is the answer. This comprehensive statement of the Christian Faith is an expansion of that form given by the Master in His command for Baptism, when He said, "In the Name of the Father, and of the Son, and of the Holy Ghost."

This Creed is stated almost in its entirety by St. Peter in his sermon on the day of Pentecost (Acts 2), and was most surely believed by the Apostles. Every one of its statements is most conclusively proven by the New Testament, which shows the belief of the Church in those early days.

It differs in many particulars from confessions of faith as set forth by

Protestant Christian bodies, but in none so much as that it is a clear, concise statement of facts, and not of opinions. That is, in its acceptance a man takes his spiritual stand upon those things which are absolutely certain, and which have been conclusively manifested rather than the theories surrounding those facts.

In the earliest centuries it was held as a complete symbol of the Faith in almost the same words as the Church holds it to-day, and when the Nicene Creed was set forth in 325 A. D., the latter was only a fuller and more explanatory statement of the main articles of the Creed in question.

Before beginning our short analysis of it, we gladly acknowledge its use by many Christians outside the Church. Its quotations and rendition in a shortened and often defective way, raises a question in thoughtful minds, because the entire symbol is not fully stated as a fixed belief. This robs it of at least a portion of its revelation and blessing.

The Creed, article by article, with brief explanation:

"I believe in God the Father Almighty, Maker of heaven and earth."

The first chapter of this volume, entitled "Is there a God?" will appeal to the reader's intellect in this connection. Also the first words in the Bible, "In the beginning God created the heavens and earth." (Genesis 1:1.)

"And in Jesus Christ, His only Son our Lord." (St. Luke 1:32.)

"Was conceived by the Holy Ghost." (Luke 1:31; Matt. 1:20.)

"Born of the Virgin Mary." (St. Luke 2:7.)

"Suffered under Pontius Pilate." (St. Mark 15:15.)

"Was crucified, dead and buried." (St. John 19:19 to end.)

"He descended into hell." (1st St. Peter 3:18-19.)

This latter phrase means that our Lord's Spirit entered into the place of departed spirits (the hidden place) at His death. It certainly does not designate "hell" (gehenna), the place

of torments. It means "Abraham's bosom," as in the parable of the rich man and Lazarus. (St. Luke 16:22.) It means "Paradise," as when our Lord said to the dying thief, "To-day shalt thou be with me in Paradise." (St. Luke 23:43.) The same state is referred to when the Scriptures record that Jesus after His death, by the Spirit, preached to the Spirits in prison. (1st St. Peter 3:18-19.)

"The third day He rose again from the dead." (St. Matt. 28:1-10.)

This is the best authenticated fact in all history. Two of the undying proofs are (1) The observance of Sunday, the Lord's day, instead of the Saturday or Jewish Sabbath. Our Lord rose from the dead upon the first day of the week. (2) The existence of the Christian Church. Upon no other ground could the Church exist. If our Blessed Lord did not rise again there could be no reason for the Church's establishment and continued life. If death was the end of His work He was merely a defeated prophet and died in

failure. If He did not rise again, all Christians are offering prayers and praises to a dead and discredited man.

“He ascendeth into Heaven, and sitteth on the right hand of God the Father Almighty.” (Acts 1:9.)

“From thence He shall come to judge the quick and dead.” (Acts 1:11.)

“I believe in the Holy Ghost.” (Acts 2:3.)

“The Holy Catholic Church: the Communion of Saints.” (Acts 2:47), (Ephesians 4:4-5-6.)

The Church is Holy because its Head and Founder Jesus Christ is Holy and because it leads its members towards holiness of life. It is also holy because that word means wholly, i. e., altogether Catholic. The same in doctrine in its early days and to-day—unlike the Jewish Church, which was limited to one family, it comprises in its membership all nations and kindreds, and peoples, and tongues.

Note.—(The word Catholic cannot mean Roman because Roman is a limited term and Catholic is universal.

Hence while Roman Catholics are Catholics, so also are the Eastern Churchmen Catholics and the English speaking Churchmen (sometimes called in America, Episcopalians) Catholics. It is a grievous error to bestow that title only upon those under the jurisdiction of the Pope of Rome, and such use implies a serious lack of knowledge of Church History.)

In this Catholic Church is the Communion of Saints, for the two phrases are one statement of faith. A saint is one set apart. We are all called to be saints by our Baptism, in the Church. Those now living in the Communion of Saints on earth are in the Church Militant. Those departed in that faith, now in Paradise waiting for the Resurrection, are in the Church Expectant, and those in Heaven are in the Church Triumphant. Between the members of the Church as designated there is a constant Communion in and through Christ, the Head of the whole Church.

“The forgiveness of sins.” (St. Matt. 9:2.) No man can forgive his own

sins. They must be forgiven by one who has the power. Again we see here the supreme value of a ministry of Apostolic Succession to whom Christ has committed this very power.

Sin—yes it is real, not an illusion of the mortal mind, for Christ came on earth to save sinners. He forgave them their sins, and by His ministry and Sacraments He still on earth grants this blessed gift of forgiveness. Sins are forgiven in Baptism(see Acts 22:16), in Holy Communion (see St. Matt. 26:28), in Absolution by those authorized to use it. (See St. John 20:23 and St. Matt. 18:18.)

“The Resurrection of the Body.”

Christ who is the first fruits rose again from the dead with His body. The body, mind and spirit is a complete personality. Bereft of any one of these a man is not perfect. If a man shall be perfect in the life to come he must have a body. The promise, the proof, the possession of a body after death is to be found in our great Elder Brother's experience. No less than

eleven times was He seen after rising from the dead. (1.) By Mary Magdalene (St. John 20:14). (2.) The other women (St. Matt. 28:9). (3.) By St. Peter (St. Luke 24:34). (4.) At Emmaus (St. Luke 24:31). (5.) By the disciples (St. John 20:19). (6.) By St. Thomas and the ten (St. John 20:26). (7.) By seven Apostles (St. John 21:2). (8.) By five hundred at one time (1st Cor. 15:6). (9.) By St. James (1st Cor. 15:7). (10.) By St. Paul (1st Cor. 15:8). (11.) At His ascension (St. Luke 24:51).

“The Life Everlasting” (St. John 3:16). There is a well known law of physical science, “whatever is, is.” Nothing can cease to exist. It may change its form, but the substance is ever present. The rock which has existed from the beginning of the world may change its form, be broken to pieces, ground to dust, made into concrete, but it is indestructible. The same is true of human life. Once God given it is eternal, though countless ages may unceasingly change its form and plan of operation. The life we

live is everlasting; the quality of that everlasting life depends upon the fashion and measure in which God enters and dwells within it here or hereafter.

Chapter 12.

The Laws of the Kingdom.

THESE laws are few, but ten in number, yet they are fundamental. No man can live a full life and violate any of them, because they are in their spirit the essence of God's character. We call them the ten commandments. They are the twofold expression of right living toward God and towards our neighbors.

They were first revealed to Moses (Exodus 20) and have since formed the basis of all moral and civil law. Yet they transcend in importance all civil law because they deal not merely with the outward conduct, but with the inner essence and purpose of life.

God has endowed every perfected body with ten fingers. They are in plain sight and should be continual reminders of the complete expression of His law. We briefly enumerate the ten commandments (1) One God only; (2) That God to be reverently worshiped; (3) His Name (the symbol of

His personality) to be honored; (4) His day (one in seven) kept holy; (5) Obedience to parents, natural, civil and spiritual; (6) No murder, in thought, word or deed; (7) No impurity; (8) No dishonesty; (9) No untruthfulness; (10) No covetousness.

Violation of any of these laws entails serious consequences, upon the violator the first of all. His life is marred by any infraction of them. He sins against himself, his God and his neighbor. The man truly lives who (1) acknowledges God, Who is the life; (2) worships Him truly; (3) honors His Name; (4) keeps His day; (5) is a good child, citizen, Christian; (6) loves; (7) is pure; (8) is honest; (9) is true; (10) is contented.

It should be noted that the Church recognizes only great principles instead of petty details in this code of laws. She endeavors to grant to her children the larger life rather than a restricted one, hedged about with man-made devices and proscriptions. She pronounces no judgment upon inno-

cent pleasures and joyful conduct. She cannot say, in the light of truth, that it is a sin to wear clothing of a special kind or that one innocent recreation is right or another wrong. Knowing her children to have various needs, temperaments and sources of joy, she allows them to use any and all which are not sinful. She realizes that it obliterates true nobility of character when life is circumscribed by petty human rules, and so reiterates her Master's spirit in His own words, "Ye shall know the Truth and the Truth shall make you free."

Chapter 13.

The Books of the Kingdom.

FROM the degree of authority that the Holy Bible seems to possess for a great many earnest people, and from the large measure in which it serves many as a guide to duty and devotion, it is strangely true that the vast majority of its readers have no adequate conception of the purpose it is intended to serve, the authority which it possesses and the source from whence it came. The Bible is the book or the books of the Kingdom. The Old Testament contains thirty-nine different books and the New Testament twenty-seven, making sixty-six in all.

The Old Testament or Covenant deals with God's relation to His chosen people, the Jews, through His Church in their day. It was written by many different writers, covering a period of hundreds of years. It tells of man's creation, fall and the efforts of God for his redemption through the Church.

The patriarchs unto Moses mark the guiding hand of God in the preparation

for that Church, as the ministry of Christ and His disciples was the preparation for the new Kingdom which fulfils the old. Moses took the formative steps, under divine command, to establish and organize a Church with its ministry and sacrifices. The historical books conclusively show the dangers to the Church of schisms entering in and almost destroying it. The poetical books, or at least the Psalms, give us the public worship of the Church, while the prophets are generally the great preachers of the Church during the historic period.

The New Testament in the Gospels tells of the preparation for, the coming of the King, and the ordination of the chief officers in the Kingdom. The Acts of the Apostles are a history of the first thirty years of the Church's organized life. The Epistles to the various Churches are the letters written by St. Paul to guide the Churches, which he had established by command of the Spirit, or, in the case of the Epistles to St. Timothy and St.

Titus, are directions for the bishops of Antioch and Crete in the management of the Church over which God had placed them.

The general Epistles of James, Peter, John and Jude are directions for Christian living to members of the Church everywhere. The book of the Revelation of St. John, the divine, is a vivid picture of the Church's earthly struggles, and the glorious vision of the perfected Church beyond the veil.

So that in all things this Word of God is not intended as a guide for the founding of Churches, but a record of Church life. How feeble then is the statement of many that "our Church is built upon the Bible." The Church came first, the Bible afterwards.

In ignorance of this its meanings are controverted, misinterpreted and misapplied. Its inner soul can be perceived only when viewed in proper relation to the above facts. The Bible tells historically of the organization of the Church, the institution of its ministry and Sacraments, and is the final rule

of faith in determining whether the life and doctrines of the Church are correct. The Church came first, the Bible afterwards. The Church which Christ founded gave the Bible to the world in the records of its own history.

Definitely the gift was made in this fashion. In a council of the Church in Carthage, Africa, held in 397 A. D., the many writings relative to our Lord's life and work and the labors of the Apostolic men were gathered together. This council, guided by the Holy Ghost, rejected all except the sixty-six referred to, and ordered in its official capacity that they should constitute the canon of Sacred Scriptures. That closed the whole matter and while strange doctrines have appeared, it is as unconceivable to think that another book could be added to the canon as it would be to think that another commandment could be added to the decalogue.

Upon this conception rests the value of the interpretation. Only the Church which wrote can adequately or wisely

interpret those writings. Hence the unwisdom of accepting interpretations from those who understand not its spirit, and whose organized religious life is at variance with its plainest teachings.

To believe in the Bible is to believe in its entirety, and such belief necessarily carries with it the acceptance of the Divine Church and its Sacraments.

Chapter 14.

The Prayer of the Kingdom.

OUR Father, who art in heaven,
Hallowed by Thy Name. Thy
kingdom come. Thy will be done on
earth, As it is in heaven. Give us this
day our daily bread. And forgive us
our trespasses, As we forgive those who
trespass against us. And lead us not
into temptation; But deliver us from
evil: For thine is the kingdom, and the
power, and the glory, for ever and ever.
Amen.

This prayer was given us by our
Blessed Lord Himself, in response to
the petition of His disciples, "Lord
teach us to pray." It is at once His
interpretation of true prayer and His
sanction of forms of prayer.

"Our Father, who art in Heaven."

This petition teaches us that we are
God's children, and not only we, but
all other living souls. Our Father will
give us all we need, and He desires that
we shall love all His other children—

our brothers and sisters. This Father is in Heaven far removed from the limitations and imperfections and weaknesses of earthly parents, and yet near enough to help us in every hour of need.

“Hallowed be Thy Name.”

That is, in all things let God's name be made holy. Let all we do be for the glory of God. A name indicates personality. He is a personal God, not pantheistic, not a principle, such as virtue and integrity, although these are some of His characteristics. He is not merely mind, but possesses Omniscience and is all Knowing.

“Thy Kingdom Come.”

This means that the principles of His Kingdom, love, peace, joy, etc., may live within us. And also that they who know Him not, may be won to Him through His Kingdom. Everyone who prays this prayer should arise from his knees and go forth to bring one person unto the Kingdom of God—which is His Church.

“Thy will be done on earth as it is in heaven.”

In heaven the angels, ministering spirits, always perform God's will, perfectly and unquestioningly. God's will is made known to us through our conscience, through His word, the Holy Bible, through the laws of nature, and through the Church. What the Church commands, the Bible teaches, and our consciences approve, is God's will. We should meet His will, so expressed, with gladness and yield joyful acquiescence. Only by doing God's will can peace be found in this life or any other life.

“Give us this day our daily bread.”

A request that God will give us all needful things of body and soul. We need no luxuries but daily sustenance. Nearly all our cares, anxieties, troubles, are in reference to our luxuries and not our necessities. Nervous troubles and mental disturbances usually result because we forget that we have enough for to-day. This day is the only day.

Yesterday has gone, to-morrow is never here. We also pray for that spiritual bread of Christ which is given us in the Holy Communion.

“And forgive us our trespasses as we forgive those who trespass against us.”

Trespasses are wrong steps, or steps out of the way of God's commandments. Christ also calls them debts because we have failed to pay our due to God, that is duty. But we ask God to forgive us only as we forgive those who trespass against us. God will forgive us our sins if we repent and confess them and forgive others.

“And lead us not into temptation; but deliver us from evil.”

Temptation is not sin unless we yield to it. When we are tempted we are merely tested, in order that we may see how strong or how weak we are, and in order that we may win the victory over temptation. Our Lord was tempted but he did not fall. Temptations are from three sources (1) the world, (2) the flesh, and (3) the devil.

The world in which we live has in it much evil. This environment is ever around us and is constantly tempting us to yield to its claims. The flesh is our physical nature which so often clamors for recognition and mastery. To eat, to drink, to play, to sleep, to work are physical necessities, but when the flesh urges the importance of these things as greater than God-given duties, we are tempted by the flesh. The devil is the evil spirit which suggests evil thoughts and evil deeds. God allows us to be tempted in these three ways so that we may be stronger by resisting the evil. Hence we pray to be delivered from evil.

*“For Thine is the Kingdom, the Power
and the Glory, for ever and ever.
Amen.”*

This ascription of praise, or the doxology, testifies of our thanks for God's love and answers to our prayers; He being Almighty, is possessed of all the power to do those things we ask or think, and His is the glory resultant from the union of our wills with His will. Amen. So be it.

Chapter 15.

The Roman Catholic Position.

OUR Roman Catholic brethren deny that the Church commonly called the Episcopal Church is a Catholic Church. This denial is made because the latter is not in communion with the See of Peter, as they designate the jurisdiction of the Bishop of Rome. They insist that St. Peter was the first pope; that upon him the Church was built; and that union with him or his infallible successor is necessary to Catholicity.

Basing our first argument upon the records in the Holy Bible, we deny that any special position such as claimed was ever given to St. Peter. There is therein no evidence that he was the head of the Church on earth, there is no evidence that one whit of power was given to him by our Lord, which was superior to that given to the other Apostles.

Should this be true (and one can readily verify it by reading the New

Testament) it is plainly evident that the present Roman position has been assumed at a time long since the days of the Apostolic band.

True Catholicity was then not held as union with Rome, but union with Christ in and through His Kingdom, and this conception was held for centuries afterwards. The Church of Rome undoubtedly has the valid ministry of bishops, priests and deacons, yet so has the orthodox Greek Church. This is also true of what is known as the Anglican or English speaking Communion of the Church of Christ (known as the Church of England in England, and the Episcopal Church in the United States), which has preserved the ministry, the creeds, the Sacraments and the liturgy.

“Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.” (St. Matt. 16:19.) These words our blessed Lord addressed to St. Peter, but he also extended the same promise and the

same power to all the other Apostles. (St. Matt. 18:18.) Upon the evening of the first Easter day when the risen Lord appeared to the apostolic band He endowed them all with an equal power. (St. John 20:23.) These statements are worth considering, and are proof of our contention that there is in Scripture no authority bestowed upon St. Peter which was not equally given to the other Apostles.

Passing this over, the Roman Catholic claims as the supreme proof of his argument our Lord's words to St. Peter. (St. Matt. 16:18). "I say unto thee that thou art Peter, and upon this rock I will build my Church." The exact rendition, using the Greek words to indicate the difference, is, "Thou art "Petros" and upon this "Petra" I will build my Church." This change of form indicates change of gender. Petros means a stone, or detached rock; Petra means the rock itself. Hence it can be read, "Thou art a man of the Rock and upon the Rock I will build My Church." The Church

was builded upon our Lord Jesus Christ as a matter of fact, and not upon St. Peter. When we read in 1 Cor. 10:4 "That Rock was Christ," it is still further explained.

Some further light upon this subject can be obtained by a glance at the subsequent writings in the New Testament. This, to prove whether St. Peter exercised a supremacy or whether any of the Apostles behaved in such fashion as would be necessary, if he were the supreme head.

Immediately before our Lord's Crucifixion, St. Peter denied Him, saying, "I know not the man." By those in authority at Jerusalem he was sent with St. John to confirm a class at Samaria (Acts 8). Can you imagine the college of cardinals at Rome sending the present pope to confirm a class at Venice? At the council of Jerusalem (Acts 15:6-20), St. Peter debated the question with others while St. James gave the judicial decision proving the latter to be the president of the council. Can you imagine that at Rome to-day?

The first of the Epistles to be found in the New Testament is one to the Christians at Rome, which was written by St. Paul. If St. Peter had been pope of Rome at that time, could St. Paul have counseled the Church there, as to its life and doctrine, i. e., would St. Peter have allowed it? In the close of that Epistle, chapter 16 (read it carefully), all the principal Roman Christians are called by name. St. Peter is not mentioned. There is only one rational inference. St. Peter was not then Supreme Pontiff, nor even bishop of Rome. Whatever may have developed afterwards, there is no direct evidence in the Holy Bible that St. Peter ever was at Rome.

The first general council of the Church was called at Nicea by the emperor Constantine, not by the bishop of Rome, A. D. 325. The chairman of that council was Hosius, bishop of Cordova. Is it then likely that the Roman bishop was Supreme in 325?

The bishop of Constantinople, 589 A. D., was the first person to assume

the title of Universal Bishop. Gregory, the then Bishop of Rome, writes to him condemning his action, and says, "No one of my predecessors," i. e., bishop of Rome, "consented to use so profane a term (universal bishop). The sole head of the Universal Church is Christ."

By the year 1294 the idea and power had grown in the minds of Gregory's successors until we find Pope Boniface VIII, announcing himself universal pontiff, that he had supreme temporal and spiritual authority, and that submission to the pope was absolutely necessary to salvation. At the council of Trent a new creed embodied the doctrines enumerated at that council, and gave to the Roman Catholic Church a new name, "The Holy Roman Church, the Mother and Mistress of all Churches." Even here the present doctrine of the infallibility of the Pope was not promulgated nor created. It remained for the year 1870 to witness the culmination of this departure from Apostolic belief and practice, and

to proclaim the infallibility of the Pope of Rome.

Many devout Catholics in Europe then in communion with Rome rejected this dogma, and maintaining their own orders and churches, have since been organically known as the Old Catholic Church.

In view of this and other development of doctrines, it is clearly evident that the faith once delivered to the Saints, in many respects differs from that of the Roman Catholic Church, and that it is possible to possess Christ's appointed ministry and Sacraments and remain outside of the bosom of Rome.

Everyone speaks of the Holy Orthodox Church of the East as the Greek Catholic Church, therefore why should not the English speaking branch of Christ's Church possess and be accorded the same rights and privileges?

Chapter 16.

The Protestant Position.

THE bewildering number of Protestant denominations bears ample testimony to the fact that they are the creations of some man or woman; or else societies in which mutually agreed people associate themselves. As a fact of history none of them dates back to the days of the Apostles, and justly cannot be claimants for the title of the Christian Church, i. e., established by Christ's command.

The Lutherans cannot antedate Luther, the Calvinists Calvin, the Methodists the first Methodist, nor Congregationalism the father of Congregationalists. By common consent these and others of more or less influence and orthodoxy do not antedate the Reformation.

We here append a few historical dates. John Calvin, the acknowledged father of Presbyterianism, was born in 1509. The system of modern Presbyterianism is dated 1541. Martin

Luther was an Augustinian monk when he published his famous thesis, Oct. 31, 1517. About that time Robert Brown was the founder of the Independents, or Congregationalist denomination, and John Robinson became the father of American Congregationalists about 1607. An eminent author gives the date of the Baptists as 1644 and the Methodists 1739. Some of the more modern are the Universalists, by John Murray, in 1775, and the Campbellites by Alexander Campbell, in 1811. The followers of Campbell are known under various names, Campbellites, Disciples or Christians.

It should be noted that in making historical reference we are not judging the sincerity or the goodness of our Christian brethren of any name or passing upon their characters. Either they were, or they were not, established by our Lord's Apostles at His command. The date of organization, or the name of the founder shows whether they were or were not so ordained.

The conclusion must then be that they are not in communion with the New Testament Church of Christ, and are not in possession of the unchangeable ministry, creed, Sacraments and liturgy of that Church.

Furthermore, without any show of reasoning it is only fair to state that if any man, however religious he may be, has an undoubted right to establish a Church, every other man has an equal right. If John Robinson, and John Calvin, and John Wesley, and Martin Luther were so privileged, so also was Joseph Smith of the Mormons, and Mrs. Eddy, and John Alexander Dowie.

The chief points held by every one of the religious bodies are all possessed as a whole by the Church of Christ. Is there an emphasis laid upon the presbyterate? That is found in its truest sense in the Apostolic Ministry. Is baptism the question? The Church echoes her Master's voice and says, "Except any one be baptized he cannot see the Kingdom of God." Is method or conversion insisted upon?

The orderliness of the Church is one of her chiefest charms, and she compels her children to constantly pray for a "godly, righteous, and sober life." Does one preach the Kingdom of God? The Church is that Kingdom. Can it be that one emphasizes the power of the unseen over the visible? Our Lord says, "The words I speak unto you are the Spirit and Life." The Church, His Kingdom, gives assent. She says, in Baptism you are born of the Spirit: in the Holy Communion you are fed with the spiritual Body and Blood of Christ. Is the healing of the sick in question? God gave His Apostles that power, and the ministry of the Apostolic Church is constantly healing the sick at God's command, without money and without price.

To the bewildered and unsatisfied seekers after truth among the Christian denominations the Church offers much in addition to that which they already possess, and She will, through the Spirit of God, lead those who are honest into all the truth as it has been

revealed in and through Jesus Christ
and by the Holy Ghost, and is per-
petuated in the Church.

Review Questions Upon Preceding Chapters.

Chapter 1. (Page 5.)

How does conscience testify of God?

What is the argument from created things?

Recall the camel story.

What personal revelation of Himself has God made?

Chapter 2. (Page 8.)

What is a Christian?

Give some proofs of the real existence of Christ.

Why is Unitarianism not Christian?

What results if Joseph was the father of Christ?

Chapter 3. (Page 12.)

State a reason for Christ's coming.

What was the subject of His parables?

State the difference between the Protestant and Bible theories of the Church.

Briefly explain the parables of the mustard seed, the leaven, the dragnet.

Chapter 4. (Page 16.)

When was Christ's Kingdom established?

Where?

How were believers admitted unto it?

Name its four distinctive marks.

Chapter 5. (Page 18.)

What requirements are necessary to prove existence of Kingdom to-day?

How did it find its way to Britain?

When was it brought to America?

What is Apostolic Succession?

Chapter 6. (Page 25.)

Define the word Reformation and state its historical value.

How did the Roman Church acquire control of England?

How was it thrown off?

Prove that Henry VIII could not have founded the Church.

Give argument from the Church's name as additional proof.

Chapter 7. (Page 32.)

What is the only door of admission into the Kingdom of God?

Cite examples from the experience of our Lord and His Apostles.

What is the valid form of baptism?

State the position of baptized persons who are living outside the Church.

Chapter 8. (Page 40.)

What is Confirmation?

Recall three places in the New Testament where it is emphasized.

Why is it not practised by Protestant denominations?

How should the question of age, respecting confirmation, be settled?

Chapter 9. (Page 46.)

What spiritual food has Christ provided in His Kingdom?

State the teachings of our Lord regarding it.

In what words did our Lord command it?

Give the four titles under which it is commonly designated.

Chapter 10. (Page 50.)

Name the officers of the Kingdom of God.

How are they different from the Protestant ministers?

What was the threefold order in the Jewish Church?

What is Apostolic Succession and its value?

Chapter 11. (Page 54.)

How does the Apostles' Creed differ from modern confessions of faith?

Give meaning of "He descended into hell."

Also, The Holy Catholic Church, the Communion of Saints.

When are sinners forgiven?

Chapter 12. (Page 63.)

What are the laws of the Kingdom of God?

How are they different from human laws?

What does violation of them entail?

State difference between these and denominational discipline.

Chapter 13. (Page 66.)

What purpose is the Bible intended to serve?

Why cannot a church be founded on the Bible?

Prove that the Church existed before the Bible.

When and how was the Bible officially given to the world?

Chapter 14. (Page 71.)

How and why did we obtain the prayer of the Kingdom?

State how we have Divine approval of forms of prayer.

How do we find our duty towards God and our neighbor expressed in the Lord's Prayer?

Give brief interpretations of the petitions.

Chapter 15. (Page 76.)

Why does the Roman Church deny the Catholicity of the so-called Episcopal Church?

How does Holy Scripture show that all the Apostles had equal power?

Who was the head of the council in Jerusalem?

Who called and presided at the Council of Nicea, 325?

What did Gregory I, say about an universal bishop?

When did papal assumption reach its height?

When was the doctrine of Papal Infallibility officially promulgated?

Chapter 15. (Page 83.)

What importance has a date relative to our Christian society?

Give the dates of origin of some Protestant denominations.

What conclusions must then be reached?

Prove that the Church possesses the emphasized point of every leading denomination.

What is the duty, then, of everyone not in full communion with the Church of Christ?

Explanatory Appendix

Prayers Out of a Book.

THE book of Common Prayer was first printed in the English language in 1549. It was compiled from the various liturgies which had been in use from the time of the Apostles. During the earliest days these were in the Greek language and later in the Latin. English people could not well participate in a Latin service, so the English book, expurgated of mediæval error was bestowed upon the Church.

If the people are to participate in prayer "with the spirit and understanding also" the prayers must be in a book. In various denominations gradual attempts are being made to have a form of service. These are often printed and distributed so that the people may take intelligent part. How much better if all the prayers—those prayers which are the pious petitions of the learned saints of the Church during many centuries could be used unitedly by all.

The Jewish Church had a liturgy and the early Christian Church had "the prayers." (Acts 2:42) revised version or Greek.

That prayer which the Blessed Lord gave his disciples, which is the prayer every Christian child is taught early in life, and the prayer more largely used than any other, that one called the Lord's Prayer, is a prayer out of a book.

Common prayer is as great an essential in public worship as Common Praise, and it is equally impractical to unitedly sing extemporaneous hymns as it is to unitedly pray extemporaneous prayers. In fact the well known hymns are largely prayers set to rhyme. "Rock of Ages cleft for me, Let me hide myself in Thee," or "Jesus lover of my soul, Let me to Thy bosom fly."

We have prayers out of a book because it has always been the custom of the Church, because Christ our Lord approved it, and because common prayer is impossible without it.

Why Wear Robes or Vestments?

BECAUSE they are of divine ordering. When Moses, by God's special command, established God's Church for the Israelites, by command sacred vestments were made for, and worn by, the ministers thereof. Soldiers in the army wear uniforms, and the officers of various grades are designated by some marked difference in those uniforms.

Bishops, priests and deacons are known and marked by their vestments. Vestments eliminate worldly distinctions. The poorest clergyman who may wear the cheapest clothing, because it is the best he can afford, is not different from his richer brother clothed in broadcloth, during the worship of Almighty God in His Church, for the vestments shut out the world's estimate and gradation. As a matter of interest, if one cares to read the Book of the Revelation of St. John the Divine, it will be noted that all the redeemed in heaven are clothed in white robes.

The usual vestments of the clergy are the cassock, the surplice, and the stole. Eucharistic vestments, worn at the celebration of the Holy Communion are the Amice, Alb, Girdle, Stole, Maniple, and Chasuble.

It is quite customary to wear vestments of different colors for different seasons. This is even more general with stoles, altar hangings, book markers. The colors are usually white, red, violet or purple and green. White is the symbol of joy and is worn at great festivals, such as Easter and Christmas. Red is worn upon Pentecost and feasts of martyrs, because it symbolizes the fire of the Spirit and the blood of the martyrs. Violet is the penitential color, and appropriate to Advent and Lent which are seasons of penitence. Green, the color of nature, is worn upon ordinary days and seasons.

Postures.

OBJECTIONS are often raised against the frequent change of posture in the services of the Church, yet these different positions are but three, standing, kneeling, sitting.

The Church believes that the God who created body, mind and spirit should be worshiped with the whole personality, hence while the spirit in aspiration worships God, and the mind is enabled through a liturgy to perform the same service, so the body should render its due.

¹ We stand to praise God in the hymns and psalms of the Church; we kneel when we pray to Him (and the word kneel certainly affirms the use of the knees not of the head or the back); we sit when we listen to Him in His word, the Holy Bible, or to the sermon which is the explanation of His word and its application to daily life.

No well bred person moving in ordinary refined society ignores the social customs which are often the hon-

The floor plan is a detailed architectural drawing of a church interior, oriented with the altar at the top. The plan shows the Sanctuary at the front, containing the Altar, Pulpit, and various seating areas. Behind the Sanctuary is the Choir Room, which includes a Music area and a Toilet. The central Nave is flanked by Transepts and a Tower. The plan also shows a Narthex, a Baptistry, and a Porch. Numerous smaller areas like the Sacristy, Organ, and various aisles are also labeled.

Sanctuary: Contains the Altar, Pulpit, and various seating areas. The Sanctuary is flanked by the Sacristy and the Organ. The Sacristy is further divided into the Morning Sacristy and the Sacristy. The Organ is located at the rear of the Sanctuary. The Sanctuary is also flanked by the Choir Room and the Narthex.

Choir Room: Located behind the Sanctuary, it contains the Music area and the Toilet. The Choir Room is flanked by the Sanctuary and the Narthex.

Nave: The central area of the church, flanked by the Transepts and the Tower. The Nave is flanked by the Sanctuary and the Narthex.

Transepts: Located on either side of the Nave, they contain the Epistle and Gospel Aisles. The Transepts are flanked by the Sanctuary and the Narthex.

Tower: Located at the rear of the church, it contains the Baptistry. The Tower is flanked by the Nave and the Narthex.

Narthex: The entrance area of the church, flanked by the Tower and the Sanctuary. The Narthex is flanked by the Sanctuary and the Tower.

Porch: Located at the rear of the church, it contains the Baptistry. The Porch is flanked by the Nave and the Narthex.

Other areas: The plan also shows the Sacristy, Organ, and various aisles. The Sacristy is located at the rear of the Sanctuary. The Organ is located at the rear of the Sanctuary. The various aisles are located throughout the church.

oring of another by the use of the body. Who would remain sitting while being presented to a person of honor? Who would assume a haughty demeanor while begging a favor? Who would be indifferent when addressed? Surely if no well meaning and courteous person would omit these common laws of social demeanor in ordinary contact, why should any one object to these corresponding customs when in touch with the King of kings and Lord of lords?

Why Such Church Buildings?

THE design of the first Church building of God was made by the Divine architect, God Himself; therefore buildings conforming to His plan must be best, both for the edification of the worshiper and the pleasing of the worshiper's God, for He is the same, yesterday, to-day and forever.

The tabernacle was the first Church building for the worship of Jehovah. (Exodus 25:9.) It was divided into three parts, generally specified as the (1) Court of the people, (2) The Holy Place, or Court of the Priests, and (3) The Holy of Holies. In the first the people were assembled; in the second the priests performed their various offices; in the third where was kept the Ark of the Covenant, the High Priest alone officiated. When the Temple of Solomon was builded the same division was kept intact.

In the Christian Church this three-fold division is still perpetuated in (1)

the Nave, the court of the people; (2) the Chancel, the court of the priests, and assisting ministers, i. e., the choir; (3) the Sanctuary, where the Altar, the Ark of the Christian Covenant is placed and at which the priest alone officiates.

It is very appropriate that a rostrum should be the center of thought and vision in a lecture room, and that the organ and singers shall be most prominent in a hall of music; but in a Christian Church where the sacrifice of Christ and His glory through sacrifice, are taught as the chief factors of religion, the pulpit should stand on one side, and the organ upon the other, while the center vision is the Altar.

Glossary of Foregoing Design.

REREDOS—That portion of the Sanctuary in the rear of the Altar, whether of stone or wood. If of woven material it is called a dossal.

Gradines—The shelves in rear of Altar sometimes used for Cross, flowers and candles.

Predella—Where the priest stands for Celebration of the Holy Communion.

Deacon and Sub-deacon—The assisting ministers.

Piscina—Where the sacred vessels are cleansed.

Credence—The shelf where the elements of bread and wine are placed before consecration. Also the Alms Basins.

Sedilia—The seats for the clergy.*

Decani and Cantoris—The two sides of the Choir, so designated for musical purposes, and corresponding to the Deans' Choir, and the Precentors' Choir in Cathedral Churches.

*A custom recently grown up of placing a bishop's chair in the sanctuary is modern and incorrect. The proper place for a bishop's chair is in his Cathedral, for the bishop's chair makes it his Cathedral Church. Hence in a correctly furnished parish Church no bishop's chair will be found.

Rood Screen—The Screen at the entrance to the chancel, usually surmounted by “the rood,” the Cross of Christ.

Pulpit—The place for the delivery of the sermon.

Lectern—The repository for the Holy Bible from which the appointed lectures or selections of the Holy Scriptures are read.

Epistle Aisle—That side of the Church upon which the Epistle is read at the Celebration of the Holy Communion.

Gospel Aisle—That side of the Church from which at the Altar the Holy Gospel is read.

Why?

WHY are processional hymns sung?
To allow the choir to reverently enter and depart from the chancel.

Why is reverence made to the processional cross? For the same reason that we salute our Country's Flag.

Why do people bow toward the Altar? Because that is the place of our Lord's presence.

Why do the clergy and choir face the Altar at the Creed? In order that all may face the same way by the same Faith, and as the Altar is technically the East, so we face toward the rising sun which is symbolical of the coming of Christ.

Why are candles placed on the Altar? For beauty and adornment and teaching purposes. The two Eucharistic lights teach Christ, the Light of the world and His two natures, the human and divine.

What is the Church's position towards the Protestant denominations?

One of love and regret. Love, because all sincere work for our Blessed Lord should evoke a spirit of love. Regret, because they do not add to their personal goodness, the blessings of obedient life in Communion with the Kingdom of God on earth.

Do the Protestants possess an Apostolic Ministry? Assuredly not. Their origin and life have been confined to the years since the fifteenth century, and consequently they could not have had contact with the earliest Apostles of the Lord.

The Methodist Episcopal denomination has bishops, what of them? No one claims that the Methodists existed before John Wesley, who lived and died a Churchman. But in his dotage he laid his hands upon the head of Thomas Coke, making him Superintendent of Methodist missions. Coke was afterwards called a bishop and many of their ministers have been called bishops until this day.

Charles Wesley, the brother of John, showed his conception of this acquired

title and office, and also the impossibility of John possessing power to convey the Episcopate, when he said:

“How easily are bishops made,
By man’s or woman’s whim;
Wesley his hands on Coke hath laid,
But who laid hands on him?”

How can our Lord’s dying prayer for Christian unity be answered?

By every man, woman and child yielding obedience to Christ in His Church, that one established on the day of Pentecost and which has maintained the fulness of faith through the ages. That Church alone can compass unity. Perhaps forty Protestant ministers each year seek that Church’s ministry, and large numbers of the Protestants seek Confirmation and Communion. A part of the last class presented by the author for Confirmation included Presbyterians, 9; Congregationalists, 8; Roman Catholics (baptized), 3; Baptists, 5; Methodists, 8; Lutherans, 3; Universalist, 1.

Some Statistics.

WE frequently hear that it is surprising to find the Church called Episcopal making such claims to its Divine origin and life, when it is one of the smallest of Churches.

This statement, when uttered, shows complete ignorance of the facts upon the part of the speaker. The following figures are selected from a source which cannot be called partisan or prejudiced, for they are quoted from the New York World Almanac "English speaking religious communities of the World."

Episcopalians, 29,200,000.

*Methodists (all descriptions), 18,650,000.

Roman Catholics, 15,500,000.

‡Presbyterians (all descriptions), 12,250,000.

†Baptists(all descriptions),9,230,000.

Congregationalists (all descriptions), 6,150,000.

§Lutherans (all descriptions), 2,800,000.

*17 kinds in the United States. †12 kinds. ‡13 kinds. §32 kinds.

Sunday.

NEVER allow a Sunday to pass without attendance upon the public worship of the Church and endeavor to take one other person with you. If possible, begin the day with attendance at the Holy Communion. Absence from Church on Sunday without real cause, violates the fourth commandment, robs God of the honor due to Him, sets an evil example to the world, and helps in a measure to destroy the Lord's day as a Christian institution.

Be Honest.

THIS does not refer to the payment of business obligations, but of living honest towards God. All that you have is His. He graciously gave it unto you and also the ability to obtain it. He asks the return of a portion for His work and the welfare of man.

No man, woman or child is dealing honestly with God who does not give money for His work in proportion to their possessions. Women often hide under the shelter of the husband's duty, and the child under the parent's performance of the same. But it is a moral and individual duty. Another cannot be baptized or confirmed for you, neither can another exercise the virtue of honesty for you. In proportion every individual must render his dues to the Lord, for it is "not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

Thy Kingdom Come.

IT is the bounden duty of every one to labor and to pray for the conversion of others. No Christian can remain such, in real significance, if he is not always making an endeavor to bring some soul into the Kingdom.

In mixed families there is often such opportunity. Your friends in the social circle where you move offer many opportunities. This is decidedly, and really, missionary work. Evidently the mission of the American Church is first, to bring Americans into union with Christ, through His Church. This should be done by personal effort and by organized efforts in missionary enterprises. Then our duty leads us beyond the seas in order that the Sun of Righteousness may shine everywhere.

If men would plead for Christ as they plead for political parties and principles; if women would be as greatly interested in the Kingdom of God as in social and literary affairs; the Kingdom of God would go forward with leaps and bounds amazingly.

Work.

THE rector of a parish is only its leader. The parishioners must follow in lines of work for which they are best fitted. No one is doing duty who is not working in some way for the parish Church. A bishop once said, "In every parish are three classes of people, the workers, the jerkers, and the shirkers." Not very elegant, but sadly true, to the honor of the first, to the discredit of the second, and to the shame of the third.

One cannot conceive of a real Christian who lives to be worked for and never works for others; whose idea of church membership is merely the enjoyment of Divine worship.

Join in the Service.

ALMOST the first petition in the Prayer Book is, "O Lord open Thou our lips." Many attendants at service prevent the Lord from answering this prayer by keeping their lips sealed all through the service. Join audibly in the petitions. Say the "Amens" as though you meant them. Sing the hymns as though you enjoyed them.

What a terrible experience it is to worship in a frigid Church where no one speaks above a whisper and where the choir does all the singing. Such is not a winning Church. It is not a growing Church. It is not a missionary Church.

The missionary spirit needs warmth and an enthusiastic atmosphere around it. Otherwise it is frozen to death. Join in the services heartily.

Some Suggested Devotions.

WHEN entering the Church kneel down and say:

O Lord, I am now in Thy House. Keep my heart from evil affections, my mind from wandering thoughts, and grant that I may fervently worship Thee in spirit and in truth. Bless him who offers the sacrifice of prayer and praise in this house, and to him who shall speak in Thy name grant the inspiration of the Holy Spirit. May all who worship here render acceptable service, through Jesus Christ our Lord. Amen.

At the conclusion of service say:

Accept, O Lord, the service which I have offered in Thy Name, and forgive all its imperfections, for Christ's sake.
Amen.

Grace before meals:

"Bless, O Lord, these Thy gifts to our use, and us in Thy service, for Jesus Christ's sake." Amen.

or

“Be present at our table, Lord,
Be here and everywhere adored;
These creatures bless, and grant that
we
May feast in Paradise with Thee.”

Amen.

or

“God is great, God is good,
And we thank Him for this food;
By His hand we all are fed,
Give us this day our daily bread.”

Amen.

or

“Sanctify, Heavenly Father, these gifts
of Thy hand to our use and by them
fit us for Thy loving service.” Amen.

Asuggested thanksgiving after meals:

“We thank Thee, Lord, for this our food,
But most of all for Jesus’ blood;
Let manna to our souls be given,
That Bread of Life sent down from
Heaven.”

Amen.

Preparation for the Holy Communion.

THIS service, which the Church appoints for every Sunday and Holy Day at least, is the highest privilege of the Christian. It should be the ideal of every soul to be then present every Lord's day. Some simple suggestions are here offered which if followed will render it more reverent and beneficial than it would be otherwise.

Make a careful preparation. Kneel down and say:

“Almighty God, unto whom all hearts are open and from whom no secrets are hid, cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit that I may perfectly love Thee and worthily magnify Thy Holy Name, through Jesus Christ, our Lord. Amen.”

Then upon your knees examine your conscience, taking each one of the ten commandments separately, and asking yourself how you have sinned against God in thought, word and deed:

Commandments.

1st. Has any person or pleasure taken the place which God should have in my life? &c.

2nd. Have I erected anything, physical, mental or spiritual and bowed down before it? &c.

3rd. Have I honored God's Name in speech and prayer and life? &c.

4th. Have I remained away from God's House, the Church, on any Sunday and thus not kept holy the Christian Sabbath Day? &c.

5th. Have I yielded honor and obedience to those in family, church or state who have the rule over me? &c.

6th. Have all my dealings with others been marked by love and kindness? &c.

7th. Have I kept my body and soul pure in thought, word, and deed? &c.

8th. Has my every act been honest in the sight of God? &c.

9th. Has my speech been marked by the strictest regard for truth and kindness? &c.

10th. Have I placed my whole trust in God and been satisfied with His gifts? &c.

Having thoroughly examined your conscience, then ask God's forgiveness in some such words as the following: "I confess to God the Father Almighty, to God the Son, and to God the Holy Ghost, in the sight of the whole company of heaven, that I have sinned exceedingly in thought, word, and deed, especially (here recall your sins) wherefore I humbly beseech God the Father Almighty, His only Son Jesus Christ our Lord, and God the Holy Ghost, to have mercy upon me and to forgive me, to grant me true repentance and amendment of life."
Amen.

If by these means you cannot quiet your conscience, go at once to your rector for advice and counsel.

When you come to Church to the make your Communion, come expectantly and make every part of the service your very own. When you go

forward to the Altar rail, say: "I am not worthy, O Lord, that Thou should enter under my roof, but speak the word and Thy servant shall be healed."

Upon reaching the Altar rail (having previously removed your gloves) kneel upright and place the right hand in the palm of your left to receive the consecrated species, and then raise It reverently to your lips. When the Chalice is administered, guide It reverently to your lips.

At the proper time return to your place and make a thanksgiving. If there are many communicants receiving, do not gaze about the Church, but open your hymnal and meditate upon the hymns for Holy Communion, or upon some of the psalms in the Prayer Book till all have communicated.

Do not neglect to make a Thanksgiving after you have reached your home and do not forget that you are carrying Christ with you wherever you go.





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